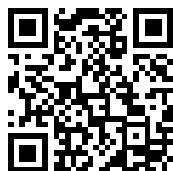

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BY THE ORIGINAL TRANSLATOR.

NEW-YORK :

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- P. 17, l. 21, *dele* “; l. 22, for *by its, &c.* read “*by its, &c.*
P. 19, l. 29, for *break, asunder* read *break asunder*,
P. 52, l. 6, *insert* P. 295, l. 4 from the bottom.

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1847.

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GESENIUS' HEBREW GRAMMAR.

THE Grammar of Gesenius has been, for nearly thirty years, the favourite text-book for the elementary study of the Hebrew language in most of the High Schools and Universities of Germany. A translation of the eleventh edition was published seven years since by the writer of these pages, and was very favourably received both in this country, and in England where it was soon reprinted. It supplied a deficiency very generally felt in both countries; as no grammar then in use exhibited the existing state of Hebrew philology, or even a clear and scientific statement of the elementary principles of the language.

A book, professing to be a translation of the fourteenth German edition of this grammar, has recently been published by Prof. Stuart. Whatever were his motives for thus withdrawing his own grammar from circulation, and substituting for it a translation of a work already before the public from another hand,* it furnishes a gratifying testimony to the progress of Hebrew science in this country, and to the correctness of the original translator's opinion, that its interests would be promoted by the publication of this work.

But this involuntary testimony to the merits of Gesenius'

* Dr. Davies of London had republished my translation, with the modifications made in the subsequent editions; and preparations were making to republish it here in this modified form.

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grammar, will have little weight against the evidence furnished by the translation itself. Many will have no other means of estimating the merits of the original ; and its reputation must necessarily suffer wherever this translation is regarded as a just representation of it. Having first introduced this work to the public, it is proper that I should vindicate its character ; and show that the defects, with which the translation abounds, do not belong to the original. •

A translator assumes a very serious responsibility, when he professes to give to the public a scientific work from a distinguished scholar. He owes a sacred duty to the original author, for whose reputation he thus makes himself responsible ; and to the public, who have a right to expect that he will faithfully execute the task he has undertaken. With what fidelity Prof. Stuart has performed his duty to both will be shown in the following pages.

The writer would not feel himself justified in thus noticing this book by occasional errors and imperfections ; nor would he have thought it worthy of his notice, had it been from the hand of some unknown literary adventurer. But it comes with the sanction of Prof. Stuart's name as a warrant for its fidelity to the original ; and its errors are so numerous and of such a nature as to give character to the whole book.

The general character of the translation may be stated in the following summary of its defects, which will be found fully sustained in the proofs subjoined.

1st. Gross misconceptions of the meaning of the author ; betraying either a want of familiarity with the language of the original, and even of the subject of which it treats, or extreme negligence and inattention to both ; and ascribing to Gesenius and Rödiger such views (often ludicrously absurd) as no scholar, not even the translator himself, would express in his own name.

2d. The unwarrantable substitution of new divisions of the matter into principal and minor paragraphs throughout the book ; thus often throwing important considerations almost out of view, and, by removing them from their proper connexion, impairing the impression they were intended to make. The same effect is often produced by the almost constant

insertion in the text, of matter which Gesenius and his Editor (certainly not without reason) thought proper to subjoin to the text in notes.

3d. A general neglect of precision and definiteness in the statement of facts and principles, in which the original is as distinguished for the opposite excellence.

4th. A want of familiarity and sympathy with the *philology* of the original work, occasioning the frequent substitution of views and modes of expression more familiar to the translator, and often effacing or obscuring its characteristic features.

5th. A style of composition unworthy of the subject, and wholly unlike the chaste simplicity of the original.

If such is the character of this professed translation, no one can doubt that a vindication of the original work is due to its distinguished author and his editor; and the writer believes that, in view of his relation to it, the proof of the above statements is the only justification required for his appearing in its defence.

The first sentence of the translation is a fair index of the degree of care bestowed upon the whole book. "The Hebrew is only one particular branch of a more extensive parent-language of hither Asia, which was native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia, *and also* in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the southern coast of Arabia." Can the translator inform us what are "the countries from the Mediterranean Sea to the Tigris," &c., and what are the boundaries of those first named in this sentence?—For "and also" he should have said, that is.¹ He mistook the German *also* (accordingly, consequently) for the English also, which it never means; and the same mistake occurs again on page 15, l. 1, where it should be translated,—accordingly, or therefore,—and where the sense is equally marred by his error. Here, and on the last line of the text, "*Sprachstamm*" is falsely rendered "parent language," and in other parts of the translation as falsely "stem-language." The translator should have known which is the limiting word in such German compounds.

¹ also in den Ländern vom Mittelmeer bis zum Tigris, etc.

On the next page (p. 2, l. 12) it is said, "The Aramaean of the Nasoraean . . . is a very degenerate dialect, *even more corrupt than the present Vulgar Syriac*." The exact opposite of this is stated in the original (and very clearly), viz. The Aramaean of the Nasoreans is a very degenerate dialect, . . . but the Vulgar-Syriac of the present day *is still more corrupt*?¹ In line 10 from the bottom for "hemmed in" he should have said bordered (begränzt).

On the next page (p. 3, l. 4) it is said: "The grammatical structure of the Semitic parent-language has many peculiarities, which as a whole stamp a distinctive character on it, although many *single words* are found in other languages." The absurdity of this sentence is obvious to the mere English reader. What is it to the purpose that *many single words* are found in other languages? The original says,—Though many of them (i. e. of *these peculiarities*) may, singly, be found in other languages.² In this sentence, Sprachstamm is again falsely rendered "parent-language;" and the error is followed up in the next sentence, where *dieser Sprachen* (of these languages) is translated "of this language."

In No. 6 commencing on p. 5, Rödiger (by whom this § was mostly re-written) gives his own view of the relative claims of the Hebrew, Aramaean, and Arabic, to be regarded as the nearest representative of the earliest form of the language of the Semitish race, with the inferences to be drawn from it for the grammatical treatment of the Hebrew language. His view is of great scientific interest to the philologist, and is the basis of many of his philosophical explanations of Hebrew Grammar. But it is entirely obscured by Prof. Stuart's repeated misapprehensions of his author's meaning. As Dr. Davies' translation (with the two corrections made in the table of corrigenda) is a clear and in general happy expression of the author's view of the subject, I must request the reader to compare it throughout with that given by Prof. Stuart; only noticing here the following strange misapprehensions of the meaning of the original.

¹ Das Aramäisch der Nassoräer . . . ist ein sehr gesunkener Dialect, noch verderbter aber das heutige Vulgär-Syrische.

² wenn auch manche davon sich einzeln in andern Sprachen wiederfinden.

CORRECT TRANSLATION.

"6. As it respects the relative age of the Semitic languages, the oldest works *before us* are in the Hebrew tongue (see §2). *The Aramaean commences* about the time of Cyrus (in the book of Ezra); but *the Arabian branch begins its development* in the centuries immediately after the commencement of the Christian era, e. g. in the Himyaritic inscriptions, and afterwards in the Aethiopic version of the Scriptures during the 4th century, and in the North Arabian literature since the 6th century."

6. In regard to the relative age of these languages, the oldest written works (§2) are found in Hebrew; the Aramaean commences about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions, the Aethiopic version of the Bible in the fourth century, and the northern Arabic literature since the sixth century).¹

How could a man who had any knowledge of the original or of the subject say,—the Aramaean commences about the time of Cyrus; and, the Arabic branch *begins its development* after the Christian era! The author is speaking, not of the development of the languages themselves, but of the date of the *oldest writings* composed in them; and the translator should have seen that *die Aramäischen* refers to *Schriftwerke*, and *die* in the next clause to the same word. The literal translation of this clause,—“those of the Arabic branch not till,” &c. makes the error still more surprising.—“Before us are,” by the way, is not the meaning of *liegen uns vor*, which contains no such implication as is involved in the English expression.

The confusion thus introduced into the whole statement, is further aggravated by the translator's error in the next sentence, “oftentimes is the *complete formation* of a language *interrupted*” for,—often is the organism of a language already impaired;²—and in the next sentence, “*perished* the Aramaean dialects *in great part* and *at a very early period*, and next to them the Hebrew-Canaanitish” for,—the Aramaean dialects

¹ Was das relative Alter der semitischen Sprachen betrifft, so liegen uns in hebräischer Sprache die ältesten Schriftwerke vor (s. § 2); die aramäischen beginnen um die Zeit des Cyrus (im Buche Esra), die des arabischen Stammes gar erst in nächsten Jahrh. nach Chr. (himjarische Inschriften, &c.)

² und oft ist der Organismus einer Sprache . . . schon gebrochen.

suffered the earliest and greatest decay, and next to them the Hebrew Canaanitish ;¹—and it becomes “confusion worse confounded” when he tells us at last, that the Arabic “is presented to our notice and examination (*like the other Semitic languages*) at a late period.” !²

In regard to the first of the above errors, it will be observed that the author is not speaking of language as “*interrupted*” in the *process of “formation ;”* and that the bearing of the remark, as thus mistranslated, is precisely opposite to the one intended by him. Rödiger maintains that the original organism of the Semitish languages was already *impaired* in the Hebrew, before the date of its earliest existing literature ; and that this organism is more perfectly preserved in the earlier Arabic. See his first inference at the close of the section. The latter therefore shows, in many respects, what was the original structure of the Hebrew, and furnishes thus far the true origin and explanation of the existing one, into which it had already fallen at the date of the oldest written monuments in which it is preserved. The translator, on the contrary, makes him speak of a stage of formation *never attained to*, and of course never lost. The author, moreover, is thus made to speak inconsistently, not only with the true philosophy of language, but with himself in the whole remaining part of this section, and in many other portions of the Grammar. E. g. in the last sentence of the section, where he denies that the simplicity of the Aramaean entitles it to be regarded as the earliest form of the Semitish tongues, because (in the language of Prof. Stuart’s own translation) “this apparent simplicity has been brought about by the *decay of the organism* of the language and by the *contraction of its forms*.” So in his first inference ; “the Hebrew language . . . has suffered more considerable *losses in regard to its organism*” &c., and so throughout the preceding paragraph, and wherever the subject is alluded to in the Grammar.—In what sense it can be said that the “Aramaean

¹ die aramäischen Dialekte am meisten und frühesten verfallen, demnächst das Hebräisch-Canaanitische.

² obwohl es uns geschichtlich erst in einer jüngeren Periode entgegentritt als andere semitische Sprachen.

dialects *perished in great part at an early period*, and next to them *the Hebrew*" (which from an *accurate* scholar like Rödiger would be somewhat startling), it is quite superfluous to inquire,—as there is nothing of this in the original.—The third of the above errors was of course the result of mere heedlessness. But it is no apology for making a scholar utter this gross absurdity. The problem is, how such an idea came into the translator's *own* mind,—especially with a clear statement of the truth before him in a language which he professes to understand.

To the confusion thus thrown over the whole view, still another contribution is made, when it is said in the 25th line below; "The most steadfast and lasting structure of language often wears away as to particular forms, *by reason of a propensity in men to new formations.*" This profound psychological observation has not the authority of the original; to say nothing of it as a *reason* for the *wearing away* of the structure of a language. The sense of the original is given with sufficient exactness by Dr. Davies: "often deteriorates in single forms and inflexions." The author's meaning the translator might have learned from §31; where it is said of this formative principle in languages (*Bildungstrieb*), that it is especially active in the period of their *youthful vigour*, but in *later periods* continually relaxes in force, and it becomes necessary to resort to the constructions of Syntax.* This is his meaning here; and Prof. Stuart has succeeded, as so often elsewhere, in making him express exactly the opposite of what he meant. He would have done his author as well as his readers no more than justice, if he had made *himself* familiar with the philology of this work, before he undertook the task of acquainting others with it.—Line 30 below, "A more particular confirmation and further explanation of these matters"² is inaccurate; to establish and carry out these principles (as in the table of corrigenda) expresses the author's idea.—Four lines below, for

* Prof. Stuart has there restricted to the *Hebrew* the author's more general remark on languages of other families, as well as those of the Semitish stock. The reader is desired therefore to consult the original or a correct translation.

¹ verkümmert oft in einzelnen Formen und Bildungstrieben.

² Die nähere Begründung und weitere Ausführung dieser Sätze.

"those Arabic dialects" he should have said,—the Arabic language.¹

The writer would not have dwelt so long on these numerous misrepresentations of Rödiger's views (in less than a page and a half) but for the interest and importance of the subject itself, and the regard due to Rödiger's expression of his hope (in his notice of this Section in his preface) that he had expressed himself *so clearly as not to be misunderstood*.

Passing over errors marked on every page, we find on page 12, l. 15: "Finally, not all the peculiarities of the later writers are Chaldaisms. Several of them are not found at all in the Chaldee and must have belonged to the Hebrew language at an earlier period, particularly as it would seem to the North Palestine dialect." The statement is absurd as it stands here. He should have said,—and must have belonged, at a still earlier period, to the Hebrew popular dialect, &c.² The distinction here made by Gesenius between the language of *books* and the *popular dialect* or language of common life, is passed unnoticed.—In the next line, for "Books of Kings," the original has Book of Judges,—a distinction of some importance to the critic (see § 36).—The phrase "Books—may have taken their rise" is a novelty in English; but such defects of style are altogether too numerous to be specified.

As specimens of many similar inaccuracies necessarily passed over, may be mentioned (p. 13, l. 10) "Both are *also treated of* in the Talmud" for,—Both are preserved in the Talmud;³ (p. 19, l. 18) "So ○, properly *eye*, עי, but the letter ץ stands for merely the first sound in this word," for,—○, properly *eye*, עי, stands merely for ץ the initial sound of this word;⁴ (p. 21, l. 5) "partly from the living Arabic" for,—particularly of the yet living Arabic;⁵ (l. 13) "The oldest and most weighty" for,—An older and more weighty;⁶ but the whole sen-

¹ die später in unsern historischen Gesichtskreis tretende arabische Sprache.

² der hebräischen Volkssprache angehört.

³ Beides ist im Talmud niedergelegt.

⁴ ○ eig. Auge, עי, steht bloß für den Anfangslaut dieses Wortes ץ.

⁵ namentlich des noch lebenden Arabischen.

⁶ Eine ältere und wichtigere.

tence must be changed, to make it an expression of Gesenius' meaning.

Page 17, l. 8. "The Hebrew characters in present use, in which the manuscripts of the Old Testament are written, commonly called the square character, also the Assyrian character, *are not original*. On the coins of the Maccabean princes is found a different character, which very probably was in general use for writing the Hebrew *at an early period*, and has a strong resemblance to the Samaritan character, and *of course* to the Phenician (§ 1, 5). The square character may also be traced back to the Phenician; but *for the most part it harmonizes* with certain Aramaean inscriptions on monuments found in Egypt, as also with those of the Palmyrene monuments."

"Are not original" (sind nicht die ursprünglichen) may possibly be understood to mean, are not the characters in which the Hebrew was originally written. It is noticed merely as a specimen of frequent infelicity and vagueness of expression.—"At an early period" is not exact. Gesenius means that in *earlier* times (früher), viz. previous to the introduction of the square letter, the character found on these coins (the Old Hebrew character) was the one used in writing the Hebrew; and he regards it as "very probable, that this character was used in manuscripts during the *whole* period in which the Hebrew was a living language, and not till near the birth of Christ was gradually supplanted by the square character."*—"And *of course* to the Phenician" is a singular inference surely, when this character stands *nearer* to the Phenician than the Samaritan does,—the latter having been formed from this Old Hebrew character, which was itself derived *immediately* from the Phenician and is almost identical with it. The translator mistook demnächst for demnach. The slight addition of Rödigier is not *fully* expressed by Dr. Davies, but there is nothing to mislead the reader.—"For the most part it harmonizes with" is inaccurate again; he should have said,—it has *most* agreement with (am meisten Uebereinstimmendes hat).

Page 24, l. 6 from the bottom.

"That the *leading tones* of the vowels a, e, i, o, u, sprung from the original vowels A, I, U, is more plain in Hebrew and in the

That the scale of five vowels a, e, i, o, u, proceeds from the three primary vowel sounds A, I, U, is even more distinctly seen in

* Gesenius' Article *Palaeographie* III. in Ersch and Gruber's Encyclopaedie.

Semitic languages, than in any other." the Hebrew and other Semitish tongues, than in other languages.¹

Here the translator mistook so common a word as *Tonleiter*, a scale, for "leading tones." What he meant, or whether he meant any thing by "the leading tones of the vowels," is therefore of no consequence; but he should at least have done Gesenius the justice to suspect, that *he* had some meaning in the original,—and should have waited till he had one himself to express in his translation.—The original, it may be added, classes the Hebrew among the Semitish languages.

On the next page we notice the omission of the important physiological explanation of the relation of the primary vowel sounds to each other, and to the vowel-letters and breathings; a relation in which some of the principal usages of the vowel system have their origin, and of course their only explanation. It is not strange that the translator saw no value in it. In the original work, the laws of the language are so stated as to exhibit the *rationale*, or ground, of every usage. With this the translator, as might have been anticipated from his manner of treating the subject in his own Grammar, had no sympathy; and hence it is to a great extent suppressed or obscured in his translation.

Page 26, l. 10 from the bottom. After mentioning the introduction of the vowel system by learned Jews, the translation proceeds: "This example, it is probable, was followed by the Syrian and Arabian grammarians." The exact opposite was the fact, as the translator ought to have known, and as was clearly stated on the page before him: viz. "it was the work of Jewish scholars well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians."²—In the fourth line from the bottom the principal evidence in the case is omitted. He should have said,—"and its consistency, as well as the analogy of the kindred languages," &c.³

¹ Dass die Tonleiter der 5 Vocale *a, e, i, o, u* von den drei Urvocalen *A, I, U* ausgeht, ist im Hebräischen und den übrigen semitischen Sprachen noch weit deutlicher zu sehen als in andern Sprachen.

² welche dabei höchst wahrscheinlich dem Vorgange und Muster der syrischen und arabischen Grammatiker folgten.

³ und seine Consequenz, so wie die Analogie, &c.

Passing over, for the present, errors marked on every page, some of which it will be necessary to notice for another purpose, we find on p. 47, l. 11 from the bottom :

"An entire omission or casting away of a consonant is specially appropriate to letters of a breathing sound, to the vowel-letters and to the liquids."

The rejection or falling away of a consonant easily happens in the case of the breathings and vowel-letters א, ח, ו, י, and also of the liquids.¹

"Is specially appropriate to" is said with the translator's usual felicity. Their falling away is, to be sure, especially appropriate to them ; and simply because they readily fall away, i. e. are easily lost to the ear and hence are not written. But what are "letters of a breathing sound"? On this point the learner will seek in vain for information. The original *specifies* these letters, in the technical language of the book, by their appropriate name the Breathings (*die Hauchlaute*), as also in the heading of § 23, where Prof. Stuart substitutes *Gutturals*. In the next line, "when a weak consonant" for,— "when such a feeble consonant," is equally indefinite. In short, there is nothing in the division to show *what letters* are subject to this usage.—Line 16, "ו followed by Daghesh is sometimes used instead of a ו, as וּ for וּפֶּן;" a fair specimen of the translator's ability to state a thing as it is. The author says merely (as an example of the assimilation of ו) "וּ for וּפֶּן."—A similar one occurs on the last line of this page. The original says, "אָ only, from אָבֶן;"² from which the translator slides (*facilis descensus*) into the blunder "אָ can come only from אָבֶן!" Still another occurs in the same sentence. The original says, "הּ from הֵל, see § 97";³ for which the translator gives us, "הּ (article) from הֵל (?), § 97." He mistook the particle of interrogation (though pointed with perfect distinctness in the original) for the article. The *mistake* might perhaps be pardoned on the ground of a fatal facility to such things ; but to *insert* his own error by an addition to the text, and then question the author's consistency, was quite an unreasonable

¹ Gänzliche *Wegwerfung* eines Consonanten erfolgt vorzüglich leicht bei den Hauchlauten, &c.

² אָ nur aus אָבֶן.

³ הּ aus הֵל, s. § 97.

extension of privilege. If the translator had been familiar enough with the grammar to consult § 98, 4, he would have found his (?) satisfactorily answered. Such blemishes, it hardly need be remarked, are a serious annoyance to pupils, and to teachers also who have not the original at hand to correct them.

Page 49, l. 3 from the bottom. "The final tone syllable in a verse or clause, is sometimes furnished with a Daghesh forte, in order to *give notice of a little more delay and emphasis upon it.*" The original says nothing of "giving notice," which is not the office of the Daghesh forte. The meaning, freely expressed, is: "in order that it may furnish a more firm support for the tone" (*um derselben dadurch mehr Halt und Nachdruck zu geben*).—This § may be taken as an example of the translator's misrepresentation of the *manner* of the original, in one important respect, throughout the work. Thus in No. 2, (1,) "by inserting a Daghesh forte in the first letter of the second,"—(2) "a Daghesh forte euphonic is added to it,"—(3) "is sometimes furnished with a Daghesh forte,"—No. 3, (b) "is Daghesh omitted,"—(c) "Daghesh forte is altogether excluded;"—the reader will observe the needless and infelicitous repetition of a general statement in almost every specification that is made under it. This is not the author's manner. A comparison of this § with a correct translation will show how the neat and compressed form of the author is almost everywhere misrepresented in the awkward and verbose manner of his translator.—This § will also serve as an example of the unwarrantable liberties taken by the translator. Thus, on page 49,—line fifth is not in the original, and should have been marked accordingly. Line 12, "belongs not at all to the *essence* of words," is the translator's manner and not his author's. Line 21, "So Ex. 15 : 1, 21, גַּאֲהַּ ga-ōg-ga-a." This slight allusion in the text is all that remains of the following foot note: "Here belong such cases as גַּאֲהַּ Ex. 15 : 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the *penultima*." Many important notes are thus slurred over, or are wholly omitted, without any apology or even a notice of the omission.—Three lines below, "Comp. Lat. *reddo* for *re-do*; Ital. *alla* for *a la*; Neapol.

le llagrima for *le lagrima*," is given in place of the following paragraph, designed to illustrate *both* the preceding cases, and printed as it should be separate from them and in a different type: "Analogous to the above usage is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*." If this is performing the duty of a translator, we have greatly misapprehended it. But such is the character of a large portion of this book, as any one may satisfy himself who will take the trouble to make a minute comparison with the original, or with a correct translation.—Four lines below, "When the final consonant of a closed syllable is designed to be so pronounced as to make the preceding syllable sharp," is not an expression of the text, which says: "when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more."¹—Four lines below, after Ps. 45 : 10 the original adds: "Examples of this, however, are comparatively rare, and without any regard to uniformity." In justice to the author, Prof. Stuart should have allowed *him* to make this remark, instead of interweaving it (as an apparent restriction of the author's too general statement) with his own needless repetition here of what had already been twice stated on the page,—once by the author in line 14, and again by himself in line 26.—Three lines below, for "On Grecian monuments" he should have said,—“In very ancient Greek inscriptions;”² and after the Greek quotations should have added,—(*Böckh, Corpus Inscr. Gr. I. pg. 42*). No. 3 (p. 50, l. 3), with the translator's erroneous modification of it in brackets (interwoven, however, with the structure of the sentence so as to substitute the translator's view for the author's) makes the *necessary* exclusion of Daghesch forte from the gutturals, together with the other specifications, a mere "*nicety of traditionary pronunciation*."—Line 12 (in the sentence transferred from the foot-note to the text), "doubtless" is not in the original, as any classical scholar might have predicted. Four lines below, after "in the interior of a word" (!),

¹ wenn der Schlussconsonant einer zusammengesetzten Sylbe nach einem kurzen vocale verdoppelt wird, um die Sylbe noch mehr zu schärfen.

² Auf sehr alten griech. Inschriften.

he should have added (instead of his own needless repetition "where it would by analogy be inserted") "where the doubling of a letter is less audible, as in Greek *ἄλτο* Homeric for *ἄλλετο*." This, being the *reason* for the usage, was omitted by the translator.—"The interior of a word," by which *Inlaut* is every where translated, is one of the numerous novelties in English for which we are indebted to this book. Line 18, "ham-bhaqshim" is the division of syllables to which the translator has been accustomed, but it is not the one recognized in this Grammar (see § 10, 1, b), and does *not* "show why Daghesch lene is omitted in the כּ." The perplexity which such oversights occasion to the learner, and to the teacher also in making the work appear consistent with itself, is chargeable only on the translation. The original is uniform and consistent.—Line 22. "REMARKS. In the case (b), Daghesch cannot be omitted when it is essential to preserve the nicety of the form of a word; nor can it be omitted even in the aspirates, when essential to guide their pronunciation." The reader will not now be surprised to learn that the author says nothing of this. As far as the semicolon is added by the translator,—but in the author's name. It adds nothing, however, to the student's information; for it only raises the question,—*when* is it essential? The author does not deal in such ambiguities, and should not be made responsible for them. The rest of the sentence is a mis-translation; and implies that the aspirates omit Daghesch *forte more readily* than other letters, and retain it *only* when it is essential to guide their pronunciation. On the contrary the original says, with an emphasis that might have put the translator on his guard: "and from the aspirates where [in which] it is important to the pronunciation, it *never* falls away."¹—Eight lines below, "in order to make the Daghesch still more audible" for,—"in order to make the doubling of the letter more audible." Third line below, "In the later books, the Daghesch is sometimes compensated for by a long vowel." This is not the way in which Gesenius or his editor states the laws of the language. The original says (as in the translation of the eleventh edition, which the English editor should have re-

¹ und aus den *Aspiratis*, wo es für die Aussprache wichtig ist, fällt es *nie* aus.

tained): "In the later books, instead of the sharpening of the syllable by a Daghes forte, we sometimes find its vowel prolonged by the insertion of one of the vowel-letters."¹

But it is not the writer's intention to be thus minute in his examination of the book. One such specimen must suffice. Only the grosser errors can be noticed, and of these only a specimen given.

In the first sentence of § 21, it is necessary to substitute *and* for "but" (the author knew that the *slender* sound of a letter is its *hard* sound) and to expunge the words "probably," "and more," to make it an expression of the original. In line 21 (pg. 51) he says of Gesenius' previous statement,—“it is not quite a complete view of the subject.” The censure has no ground but in his own faulty translation. If he had retained the author's foot note, he would have given the student all that he has added under his own name, and in a better way.—Paragraph (b) is imperfectly given. Under (c) it is said, “The *nature and place* of the tone appears sometimes to affect the pronunciation,”—which means nothing. The original says “*Tonverhältniss*;—and this affects the pronunciation of the aspirates *by its influence on the division of syllables*,” which is omitted in the translation. He should have said,—“Also the tone appears at times to affect the division of a word into syllables, and consequently the pronunciation of the aspirates.”—Paragraph (c) should read,—“Finally, certain classes of forms are to be noticed, e. g. מַלְכֻּת (mal'khūth) וְיָדִית.” The translator's exception (given, however, as if it had the authority of the original) is inapposite. The author is not accustomed thus to confound things that differ.

Page 52. Half of this page is occupied by the translator with additions over his own signature, in the course of which he makes the very just remark, “nor is this of any importance to the learner.” One cannot speak as favourably of his omission of the closing paragraph of the preceding §, and incorporation of some fragments of it in his own remarks, where the point of the original is lost sight of.

¹ In den spätern Büchern wird statt der durch *Dag.* geschärften Form zuweilen die durch einen Vocalbuchstaben gedehnte genommen.

Line 25. "The four Gutturals א, ה, ו, ש, have a sound peculiar to themselves, on account of certain qualities now to be stated." The four Gutturals א, ה, ו, ש, have certain properties in common, which result from their peculiar pronunciation.¹

This is truly a most extraordinary statement, from a man who has published six editions of a Hebrew Grammar, and has made the language his study for years. The gutturals, it seems, have a peculiar sound on account of certain qualities (such e. g. as the difficulty of doubling them in pronunciation). It has been held (has the translator never heard of it?) that the difficulty of doubling them was *owing* to their peculiar sound. But the statement itself is not more surprising to one who knows any thing of Hebrew, than is the process by which it is elicited from the original to one who knows any thing of German. The translator, it will be seen, has made an active verb govern the genitive case, though connected immediately with its own governing preposition; and has made the preposition, which never takes any case but the genitive, govern an accusative though preceded by its governing active verb. These were formidable obstacles certainly; but the intrepid translator has surmounted them all.—But seriously, it is time to ask in earnest,—did Prof. Stuart *honestly believe*, when he wrote this sentence, that Gesenius ever penned such an absurdity; or that any man could do it who knew any thing of the matter? Another equally strange blunder occurs on page 57, l. 9 from the bottom, where Rödiger is made to express himself as follows:

"The cases in which א and ה give up their consonant power and flow into vowel-sounds, belong principally to the *first* and last syllables in a word. In the *middle*, they for the most part retain their consonant power.

The cases where א and ה lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant power being nearly always heard at the beginning.²

According to Prof. Stuart's translation, א and ה are sounded

¹ Die vier Kehlbuchstaben א, ה, ו, ש haben ihres eigenthümlichen Lautes wegen folgende gemeinschaftliche Eigenschaften.

² beziehen sich vorzugsweise nur auf den In- und Auslaut der Wörter und Formen, im Anlaut halten sie sich fast durchgängig als Consonanten.

as vowels in the *first* syllable of a word; but in the *middle* of a word, they generally retain their consonant power! Exactly contrary to the truth, as of course the translator knew; and contrary to the statement in the original, as he ought to have known. The author is here stating one of the fundamental laws of the language; and one which the translator's own experience both as a teacher, and as a writer on Hebrew grammar, should have led him to state with particular care. The author, moreover, says nothing of "*syllables*;" and Prof. Stuart's use of this word is a specimen of the characteristic precision, with which the laws of the language are every where expressed by him.

Passing by, for the present, some cases which will require attention in another place, we find on page 73, l. 22,—“Compare also the root syllable גב, with the idea of *elevation, arching, (gibbus)*; and see striking articles in the Lex. on גָּבַב; on פָּרַק, breaking in pieces; לָכַח, לָחַץ, to lick, swallow up.” The “articles,” though excellent specimens of lexicography, were not, it might have been presumed, so “striking” in the estimation of their own author, as to extort from him this public expression of his admiration. Moreover, there is but *one* on גָּבַב, and *none* on the *root syllables* which follow; not to mention that *betreffenden* was mistaken for *treffenden*, and violently drawn from its connexion to make Gesenius express his admiration of his own “articles.” Literally translated the sentence reads: Compare, further, on the root-syllable גב with the idea of *elevation, curving upward (gibbus)*, the Lexicon under גָּבַב; and on פָּרַק to break, *asunder* לָכַח, לָחַץ to lick, to sup, the corresponding articles.²

Three lines below,—for “more mature” he should have said farther (*weitere*). A careful translator would not express *Beobachtungen* by “results.” But such criticism is out of place here.—The next line is nonsense: “These roots, aside from actual use in word-stems, are mere abstractions, and never employed by usage.” The original says: “These roots are *merely deduced* from the actually occurring word-stems, and

¹ Vgl. noch über die Wurzeisylbe גב mit dem Begriffe der Erhöhung, Wölbung (*gibbus*) das Lex. u. גָּבַב, über פָּרַק zerbrechen, לָכַח, לָחַץ lecken, schlängen, ebend. die betreffenden Artt.

are *not* themselves in use.”¹ The rest of the sentence is thus translated : “they merely represent the hidden germs brought to light in the word-stems of the language.” This, if not quite an *Hibernianism*, is at any rate not the sense of the original,—which says : “they merely represent the hidden germs (*semina*) of the word-stems which appear in the language.”²—Five lines below, the meaning is again misapprehended : for “and *in this respect* they accord sometimes with the Indo-Germanic *stem-words*,” he should have said, “and sometimes coincide with the *roots* of the Indo-Germanic stock.”³ The examples should have set the translator right, if he could not read the German correctly. So also at the bottom of the next page,—where for “These are softened down into גרר, גרר,” he should have said,—“from the harsher forms גרר, גרר.” He should have known himself *which* were the harsher forms.

Page 75, l. 6. The original says : “In Latin there is a correspondent lengthening of the stem ; as *findo, scindo, tundo, jungo*, from *fid, scid, (σενδάω), tud, jug.*”⁴ For this Prof. Stuart gives us the following : “In Latin is the like prolongation ; e. g. *findo, scindo ; tundo, jungo* ; out of *fid* comes *scid (σενδάω)* ; out of *tud, jug.*” Of course the blunder of extreme haste and inattention. But he took time to write it down ; and that a man who was awake should deliberately write out such nonsense, without once considering what all this meant, or mentally inquiring how *scid* can come from *fid*, and *jug* from *tud* by *prolongation*, is inconceivable. Its very oddity might have roused the most slumbering attention. And where was Prof. Stuart’s familiarity with comparative philology, when he blundered thus on so simple a case as this?—I ask again, did Prof. Stuart give this book to the public, *in good faith*, as a translation of Gesenius’ admirable work ? The alternative

¹ Diese Wurzeln sind aus den wirklich gebräuchlichen Wortstämmen *blos abstrahirt* und für sich selbst *nicht* im Gebrauch ;—

² sie repräsentiren nur die verborgenen Keime (*semina*) der in der Sprache zu Tage stehenden Wortstämme.

³ und fallen zuweilen mit den Wurzeln des indo-germanischen Sprachstammes zusammen.

⁴ Im Lat. entspricht die Verlängerung der Stämme, wie *findo, scindo, tundo, jungo*, aus *fid, scid, (σενδάω), tud, jug.*

is obvious; and he must make his choice between the horns of the dilemma. Many, it may be feared, will think him fairly entitled to both.

Page 77, l. 4, speaking of the pronouns,—“The *monosyllabic* leading forms—are the following.”¹ So Prof. Stuart translates *selbständigen* (independent, separate), though the very first of the “following monosyllabic forms” is a trisyllable, and only six of the twenty-two are strictly monosyllabic. —Line 25, “It [the formation of the plural] has *more freedom and discrepancy of manner*,” is a poor expression for viel Freies und Abweichendes, much that is irregular and arbitrary. But such blemishes abound on the pages of this book. —Pg. 78, l. 7; “The syllable *תה* expresses the essence of the word,”—in a style of English suitable for such a work would be, “the essential syllable is *תה*.”—Line 25:

“Note 5. *אָהָם* and *אָהֵן* are curtailed forms of the plural, (comp. § 27, note 4, b,) from *אָהוּם* (Arab. *antum*, Chal. *אָהוּן*, which form lies at the ground of some of the verbal-flexions § 58); and *אָהֵן* and *אָהִין* are formed in like manner as in the third person, *הוּא* and *הִיא*.”

5. The plurals *אָהָם*, *אָהֵן*, are blunted forms (comp. § 27, Rem. 4, b), of *אָהוּם* (Arab. *antum*, Chal. *אָהוּן*, a form which lies at the foundation of some verbal inflexions, § 58, 1) and *אָהֵן* or *אָהִין*; the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person.²

For “curtailed” he should have said blunted, or obtuse (*abgestumpfte*), the statement having reference to the more dull and obtuse sound of the substituted final vowel, not to the curtailing of the consonant sounds. The rest of the sentence is a total misapprehension of the original. Gesenius means, that *אָהָם* and *אָהֵן* are blunted forms from the more full-sounding original plurals *אָהוּם*, and *אָהֵן* or *אָהִין*; being formed from them by the substitution of the more obtuse *e* sound, somewhat in the manner of the plurals *הֵם*, *הֵן*, from *הוּא*, *הִיא* in the third person, as further stated by him in No. 7. All this, clear as it

¹ Die selbständigen Hauptformen . . . sind folgende.

² *אָהָם* und *אָהֵן* sind abgestumpfte Formen des Plural (vgl. § 27, Anm. 4, b.) aus *אָהוּם* (arab. *antum*, chald. *אָהוּן*, welche Form bei gewissen Verbalflexionen zum Grunde liegt § 58) und *אָהֵן* oder *אָהִין*, ähnlich wie in der dritten Person gebildet.

is, was misapprehended by Prof. Stuart. Hence he makes Gesenius say, that the masc. and fem. plural forms are *both* derived from the original *masc.* form, which is false; and that the *two original* forms of the *feminine* Plural in the 2d person, are formed after the analogy of the *masculine* and *feminine singular* of the third person,—which is not only false and absurd in itself, but is nothing to the purpose; for Gesenius is not explaining the *original* forms, but the derived one. So many obvious points were overlooked by Prof. Stuart, in penning this sentence of blunders and absurdities; not to mention that one who knew nothing of Hebrew, but was familiar with German, could not possibly misapprehend the clear expression of the original.

Page 84, l. 25; “from which, for the most part, the Imperative and Imperfect are derived.” “For the most part” is out of its proper connexion, and thus gives a false meaning to the sentence. The original says (literally) “with which are connected the Imperative (for the most part of the same form) and the Imperfect.”¹—The next two paragraphs of the original are omitted.—“Newly derived verbs” (!) l. 34, for new, *derivative* verbs (it may be remarked in passing) is not a translation of neue *abgeleitete* verba. The rest of the paragraph is not even an attempt at translation.—Page 85, l. 5, “The changes” &c. In this sentence “their” should be *the*, and “the” before “strengthening” should be omitted: the word “development” should stand in the same relation as “strengthening” to the word “same” which refers back to “ground-form.” With this correction and explanation the sentence it is presumed is intelligible; and with the addition at the end of one important clause,—“and sometimes in both united, as *וְהָיָה*,” it is complete.—Line 18, “4. The number and order of these conjugations are given differently by grammarians. *In the mean time* all occasion for error is removed *in case that* they are habitually called by their old grammatical names.” How long this *interval* of security from error is to last is not indicated,—unless it be in the condition on which it is enjoyed, viz. “*in case that* they are habitually called,” &c. Neither *inter-*

¹ an welchen sich der meist gleichlautende Imperativ und das Imperfect anschliessen.

val nor *condition*, however, is found in the original,—which says: “Grammarians differ as to the number and arrangement of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error.”¹ *Indessen* so common in the original for *nevertheless*, *however*, is almost as constantly translated *in the mean time*, and always with the same absurd effect as here.*

On pg. 88, l. 14, under the heading,—“Of the ground-form of Kal,—its form and signification,” it is said:

“The common form of the third person Perfect is the ground-form of Kal, e. g. לָבַטַּח, specially in <i>transitive</i>.”	The common form of the third person <i>Pret.</i> in the ground-form is לָבַטַּח, especially in <i>transitive</i> verbs.”
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The translator's error of course arose from mere negligence; and from *what degree* of negligence the reader will judge by observing, that the statement is false translation, false in fact, and has nothing to do with the connexion.—Line 26, “but the latter verb,” &c. belongs to a class of faults altogether too numerous to be specified. *Anschaulich* does not mean “conspicuous.”

Page 92, l. 15, “I. The leading form of the Imperative לָבַטַּח (לָבַטַּח) is the same which lies at the basis of the form of the Imperfect (§ 47), and in a different way from the Infinitive (§ 45) attaches itself to the noun.” Can the translator inform us *how* this form attaches itself to the noun *in a different way from the Infinitive*? As he will find himself embarrassed with this question, can he inform teachers who may use his translation, how *they* are to answer such inquiries from intelligent pupils? The writer can furnish them with a ready answer to all such questions, viz. there is nothing of this in the original work. Here it says, “and which when viewed as an Infinitive is likewise allied to the noun” (nach einer andern Seite hin als Infinitiv).

* E. g. preface, p. iii. l. 30; p. 68, l. 24; p. 83 l. 3 from bottom; p. 137, l. 12 do; p. 187, l. 16; p. 265, l. 22.

¹ Die *Zahl* und *Anordnung* dieser Conjugationen wird von den Grammatikern verschieden angegeben. Indessen wird jede Irrung schon dadurch vermieden, dass man sie gewöhnlich mit ihren alten grammatischen Kunstausdrücken benennt.

² Die gewöhnliche Gestalt der 3 *Perf.* in der Grundform ist לָבַטַּח, besonders bei *Verbis transitivis*.

itiv sich dem Nomen anschliesst).—Pg. 101, l. 9, he says of Niphal “The *most immediate* meaning is reflexive,” for first or original meaning (zunächst).—Pg. 104, note 3, “The Inf. absol. has the *distinctive* form לִּפְעֹל ” makes no sense; marked, or designated, (viz. with an asterisk in the paradigm,) is Gesenius’ meaning; as might have been seen by referring to § 44, 2, note, and (in the original) § 47, 3.—Pg. 105, l. 27, “But there are other shades of meaning; viz.” Then follow the specifications *a, b, c, d*, neither of which exhibits any “other shade of meaning.” The simple explanation is, that neither the words above quoted, nor the divisions *a, b, c, d*, are in the original; and that the author’s remarks *on the relation of Hiphil to other conjugations* are split up by the translator into specifications of “other shades of meaning in Hiphil.”!—Pg. 110, l. 6, “This form also designates swiftly repeated motion (even as all languages are prone to repetitions of sound).” For this profound general remark on “all languages” we are not indebted to Gesenius; who says,—“which all languages are prone to express by repetitions of the same sound.”—Pg. 113, l. 5, “By *as it were* a separate word.” If the translator had consulted the § referred to, or had even attended to the subject, he would have seen that the qualification, *as it were*, which he had added to the original, is wholly out of place.—Line 13, “This Nun is for the most part *drawn into one* with the suffix ן.” But suppose the suffix has no ן? A question which the translator’s own familiarity with the case should have suggested to him; for the remark, as translated, only *happens* to be true of half the cases subjoined. He should have said, (in suitable English, by the way,) “This Nun is, however, for the most part incorporated with the suffix.”—The following translation of a statement made by Rödiger occurs on p. 114, l. 10:

“We shall first present the suffix-forms of the verb in the *Perf.* of *Hiphil*; because here, neither the stem-letters, nor the tone (see No. 2), is changed throughout.”

We exhibit first the forms of the Preterite in Hiphil, because here there is no change in the stem itself beyond the shifting of the tone. (See No. 2).²

¹ wofür alle Sprachen die Wiederholung des Lautes lieben.

² weil hier im Stamme selbst, bis auf die Betonung (s. Nr. 2), keine Veränderung weiter statt findet.

Here again, the statement (after the semicolon) is wholly false. The author, having already given (No. 1 *a—d*) the changes in the *affirmatives* of the Preterite in *all* the conjugations, presents here the forms of Hiphil as the most general model of the Preterite with suffixes; there being in this conjugation no change in the stem itself except in reference to the tone. For the latter he refers to No. 2, and there says,—“The tone inclines towards the appended suffix, so that it *never* remains on the stem itself.”¹ So many points (in other words, the whole subject of the paragraph and its connexion) were overlooked by the translator. It is strange that it had not occurred to him to test the truth of this novel statement (novel it ought to be to one who is at home in the subject) by *pronouncing* some of these forms with suffixes, without shifting the tone; or at least to consult the author's reference (where instead of “*not*” the translator should have said *never*).—But there is still another error in this sentence. The translator makes the author say that “here [i. e. in Hiphil] the *stem-letters* are not changed.” Where are they changed? The translator knew that the stem is affected only in its vowels, and that the *stem-letters* remain unchanged in all the conjugations,—though the contrary is necessarily implied in his language.—Pg. 115, l. 15, “Sometimes euphony (without pause) employs the same form.” Here the translator mistook *Gleichklangs wegen* (for the sake of *similarity* in sound, assonance) for *Wohlklangs wegen* (for the sake of euphony). He of course could have given no attention either to the German word, or to the case on which Gesenius is here remarking, and with which the translator ought himself, by this time, to be familiar.

Such are some of the specimens of translation found on the first hundred and fifteen pages of this book. To go through the volume in this manner would be too severe a task. Even in the portion already examined, the writer has not aimed to expose the more minute and therefore less striking defects of translation, though these are equally injurious to the character of the book. In the remainder of the volume the errors marked by him are still more numerous; but the following examples

¹ so dass er nie auf dem Stamme selbst bleibt.

must suffice. P. 158, l. 10, Rödiger's addition is thus translated :

"N.B. This ending (*-oth*) stands for *-ath* (for so it is in Arab., Ethiop., and Chaldee, see on the obscuration of א into ם § 9, 10, 2), and *-ath* is properly nothing more than the extension and strengthening of the *sing. fem.* ending *-āth* (§ 79, 2). *Intensity* should characterize the plural. But this ending, when widely employed, came naturally to be attached even to those words which did not end in ךּ."

This ending (*-oth*) stands for *-ath* (as it sounds in Arab., Æth., and Chaldee, see on the change of א to ם in § 9, 10, 2), and *-ath* is properly only a longer and stronger form of the singular ending *-āth* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-āth* in the singular.¹

In the grave reflection,—"*Intensity* should characterize the plural," there are three blunders, viz. on *Die Verstärkung* (the *strengthening* of the final syllable just spoken of) on *sollte*, and on *bezeichnen*.—"When widely employed came naturally to be attached" &c. Nothing *more* natural certainly; both being the same thing. But unfortunately, the "*farther application*" meant by the author, is made by the translator *to precede itself*.—Thus many of the author's happiest solutions of philological questions are obscured, or converted into mere nonsense, by the translator's misapprehension of the plainest language.—P. 169, l. 6 from the bottom; "e. g. חָרֵב fem., plur. חָרִיבִּים, const. plur. חָרִיבוֹת. The suffixes demand the *more thorough kind of shortened forms* in these cases." In what cases? And what is "*the more thorough kind of shortened forms*" *demanded* by the suffixes? The author says merely (in reference to the Plur. fem. form just given) "*where with suffixes the more perfect shortening always remains.*"²—It is not true, moreover, that this form is *demanded* by the suffixes. Such a statement from Gesenius would mean something, viz. that the nature of the suffixes requires this. With the translator it is merely a convenient turn of expression; and one who is familiar with the accurate manner of

¹ Die Verstärkung sollte das Pluralische bezeichnen. Aber die Endung ist dann nach einer weiteren Anwendung auch an solche Nomina gehängt worden, welche im Sing. das *-āth* nicht haben.

² wo dann mit Suffixis stets die stärkere Verkürzung bleibt.

the author will, in hundreds of similar cases, detect instantly the loose and careless manner of his translator.—P. 183, l. 17, the argument is wholly destroyed by the mistranslation,—“Consequently, *they might have nouns either of the masc. or fem. form,*” for,—they might have either the masc. or fem. form (als solche konnten sie Masculin- und Femininform haben).—P. 190, l. 7,

“When put before the article, they usually cause it to be dropped, and take the vowel which belonged to it under themselves. See § 35, n. 2.”

Before the article they usually displace the ׀ and take its pointing See § 35, Rem. 2.¹

The student is here taught that the *article* is in such cases *dropped*, and is taught the same error in § 35.—P. 201, Note :

“It is (to use a mathematical expression) a transfer of *mutable extension to immutable.*”

By the transferring (in mathematical language) of an expression for arithmetical quantity to geometrical.

The translator mistook the mathematical terms in the original *von unstetigen Grössen auf stetige*, and makes the author speak of mutable *extension* instead of quantity.—P. 203, l. 21,

“Job 17: 1, *the pits are my lot*, (because many of them are together).”

Job 17: 1, the graves are my portion, equivalent to *burying-place*, many graves being usually found together.

The translator, by confounding *Gräber* (graves) with *Gruben* (pits), and omitting the explanatory clause, has given a false and ludicrous turn to this sentence.—P. 204, l. 3, from the bottom, “*the circular region*, i. e. of the Jordan” for,—the region around, viz. that around the Jordan. The original is *Umkreis*, which is as far from meaning “circular region” as the region of the Jordan is from being a circle.—P. 219, l. 13, “*although it generally serves*” should be,—*inasmuch as it serves in general.*² What is said by the original as the *ground* of the usage, is made to have exactly the opposite

¹ Vor dem Artikel verdrängen sie gewöhnlich das *He* und treten in dessen Punctuation ein.

² sofern er überhaupt . . . dient.

bearing.—Below, No. 5; “In a very close connexion of speech.” All these cases are such; and the “close connexion” is the *ground* of the usage in *all* of them,—though the translator’s statement of the general principle, as just remarked, implies the contrary. He should have said,—in other close connexions of speech (*auch sonst im engeren Verband der Rede*). In the fourth line above, by the way, he should have said,—the place of him that knoweth not God (*der Ort dessen der Gott nicht kennt*), instead of “the place which God knows not.” No such place is mentioned in Job 18: 21, to which the original refers.—P. 220, Note 1. “The numerals take the article, when *besides their connexion with a noun* they stand related to a preceding subject.” They have *no* “connexion with a noun” here. The author says (literally) when *without* immediate connexion with the thing numbered, &c. (*ausser unmittelbarer Verbindung mit dem Gezählten*).—P. 223, l. 8, he should have said, “*my mountain-of-holiness*” instead of “mountain of my holiness” (not in the orig.) which is directly contrary to the statement just before made, that the suffix belongs to the whole compound idea. The true form of the Hebrew conception should have been familiar to the translator.—L. 10 from the bottom, “*then next*” for,—at first, (*zunächst*). The author means that the form “my Lord” was *at first* used only in *address to* God,—then (without regard to the suffix) in *speaking of* God.—P. 225, l. 20,

“Only in the first person can the German imitate this, as *der Ich, die Wir*; [while in English we can say: *I who do, thou who doest, &c.* as well as *he who does*.] In the first two cases, *who* merely indicates relation.”

But in the nom. of the 1st and 2d persons this is admissible also in German, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and serves (like the Hebrew *אשר*) merely as a sign of relation.¹

So it seems that in English we can say, not only *I who do, thou who doest*, but also *he who does*! And did the translator doubt that all this can be said in German? It is strange indeed that he should mistake the use in English of a personal pronoun as a regular *antecedent* to the relative, for the familiar German

¹ Nur bei dem Nominativ der ersten und zweiten Person ist dieses auch im Deutschen möglich, nämlich: *der ich, der du, die wir*, wo *der* für *welcher* steht &c.

idiom which gives to the personal pronoun itself a *relative sense*; especially when it is quoted by Gesenius as an illustration of the equally familiar idiom in the Hebrew. The correct translation shows moreover, that by "*who*" in the last sentence of the other, is meant the "*der*" in the German quotations; a fact which would otherwise hardly have come to light.—P. 231, l. 4 from the bottom:

"Gen. 43:14, . . . in case I shall be bereaved, then am I bereaved; (*an expression of resignation in a doubtful case.*)"

Gen. 43:14, . . . if I am bereaved (for if I shall be) then I am bereaved (the language of desponding resignation). *Ausdruck verzweifelnder Resignation.*

The translator mistook *verzweifelnd* (despairing, desponding) for *doubtful*; and *verzweifelnder Resignation* (by a construction of which he may claim the unquestioned paternity) for *resignation in a doubtful case*!

The following are a few examples of almost numberless cases of similar infelicity and inaccuracy. P. 232, l. 11 from the bottom:

"The usage goes still further, and extends even to cases where there are no indications of the future; for the Perf. with Vav may stand (*a*) Where a reason or ground of a thing is given; or (*b*) Where a condition is described; then may follow the Perfect in the sense of a Future or Imper."

P. 233, l. 6. "To a great variety of declarations in the present, are appended clauses beginning with the Perfect and Vav consec."

P. 243, l. 10, "let me clothe myself and come."

P. 244, "Note 2. The Hebrew writers frequently pass from the Inf. construction, of which we are treating, to that of the definite verb; and *before this Inf.* we must supply a conjunction which will correspond to the preposition *before it*."

The Pret. with Vav conv. may be thus employed in the sense of the Fut. (and Imp.) even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition.

Also to other very various specifications of the present we find appended by means of a ׀ with the Pret. those of the future.

Let me disguise myself and come (*verkleiden*).

The Hebrew writers frequently pass from the Infinitive construction (described in No. 2.) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive.

P. 245, l. 14, "the dwelling of brethren is even unity; i. e. they live together."

That brethren dwell together (dass Brüder beisammen wohnen).

L. 16. "In a special manner are Infinitives so constructed, when they have a feminine termination."

The genitive relation of the subject is quite plain after Infinitives of feminine ending.

P. 248, l. 4. "The last construction with the Genitive *occurs only* in the participles of active verbs (§ 135). To these belong such cases as Gen. 23: 10) **בָּנֵי יִצְחָק** those who enter the gate; *although* **בֹּאֵם**, meaning to enter, usually takes the Acc. after it, (comp. *ingredi portam*.) Moreover, even where a verb occurs which takes a preposition after it, its participle, by partaking of the substantive quality, sometimes takes a simple Genitive after it."*

This latter construction with the genitive is properly confined to active verbs (§ 135).¹ The participle of the verb **בֹּאֵם**, to enter in, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*);² e. g. Gen. 23: 10 **בָּנֵי יִצְחָק** those who enter in at the gate. But there are also examples of the participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition.

P. 251, l. 11. "But **פִּתְּחָהּ בִּפִּי**, to open with the mouth, we say not, but must express it thus: to make an opening with the mouth."

But there is a deviation from our mode of expression in these phrases, viz. **פִּתְּחָהּ בִּפִּי** to open the mouth (Job 16: 10, prop. to make an opening with the mouth), &c.³

The reader may perhaps be gratified to learn, from the correct translation, that the German is not reduced to this awkward necessity. The rest of the paragraph is no nearer the original.

Page 253, l. 5, "By verbs of a peculiar use" for,—by appropriate verbal stems (durch eigene Verbalstämme). There is nothing *peculiar* in their use beyond what is true of every verb, viz. that it has its own proper signification.—On this page we find the following paragraph:

* The first sentence, as translated by Prof. Stuart, is in direct contradiction with the last; and in the clause "although" &c. the *reason* given for the usage is made to have the opposite bearing.

¹ Die letztere Construction mit dem Genitiv kommt eigentlich nur den Participien der *Verba activa* (§ 135) zu.

² insofern **בֹּאֵם** *eingehen* mit dem Accusativ steht (vgl. *ingredi portam*).

³ Aber abweichend von unserer Ausdrucksweise ist: **פִּתְּחָהּ בִּפִּי** *den Mund aufsperrn* Hiob 16, 10 (eig. *eine Oeffnung machen mit dem Munde*) &c.

"[Remark. Gesenius' Heb. Lexicon does indeed notice the variety of particles that follow either the same verb, or different verbs; and not unfrequently the distinctions of meaning that arise from this. But after all, this is a part of Heb. lexicography which has never yet been fully and satisfactorily developed. To state the bare fact that a verb is constructed with א, or ב, or אב, or אב, &c. is scarcely giving the reader any information of importance. The various shades of meaning that arise from each of these (and such there must be), requires the work of Hebrew lexicography again to be renewed, until this important matter is completed.—S.]"

What were the translator's motives for introducing *here* his strictures on a point of *Heb. lexicography*, the writer does not pretend to divine. Certainly a more unjust censure, or one more illiberal to the merits of a distinguished scholar, could not be expressed, than in the invidious admission "not unfrequently," and in the words "to state the bare fact," &c. This is a part of Heb. lexicography to which Gesenius has professedly devoted special attention, and in treating which he has been eminently successful. If he abstains from the needless repetition, wherever a particle occurs, of its simplest and most familiar import given in the proper place, it is an example which the censor might often copy with great advantage to his readers. The censure comes with an ill grace from one who has, in numerous instances, totally obscured his author's clear and discriminating exhibition of the various uses of the prepositions and other particles, as may be seen in the §§ relating to them. But we will take a case nearer at hand, and directly in point. Only seven lines above he translates אב with אב *to fall away*, which it means *without* the preposition, and which the verb and preposition together *cannot* mean;—and this with the author's correct translation before him,—abfallen zu *to fall off—to*, i. e. *to desert* (from one) *to* (another).* Another such case occurs in the ninth line from the bottom of this same page, where "to be astonished *at*" (added to the original) instead of being a *less* exact expression of the true meaning (as intimated by the translator), expresses a wholly false one. Here too he had before him Gesenius' correct translation, sich staunend an

* As in the translation of the eleventh edition, which the English editor should have retained.

jemندن wenden, to turn or look with astonishment to one. The reader who examines the §§ above referred to will soon satisfy himself, that if, in this respect, "the work of Hebrew lexicography requires again to be renewed," the censor is not the one to undertake it,—or to criticise Gesenius' treatment of the subject.

Page 256, l. 9, "Isa. 33 : 1 . . . when thou *art prepared* a waster, i. e. ready to lay waste," for,—when thou shalt cease as a destroyer, i. e. to be a destroyer—to destroy.¹ The common and familiar use of *fertig* in *wenn du fertig bist*, should not have escaped the translator's notice, nor its appropriateness as an expression of the Hebrew. The Hebrew words and their connexion were before him, and might, one would think, have afforded him some aid.—Line 2d of the same page : "All three constructions (lett. *a*, *b*, *c*), and also one which is like to (*c*), the Syrians have, in certain verbs placed by the side of each other." *What* are "placed by the side of each other,"—the verbs or the constructions? Neither; he should have said,—are found together (*neben einander*) in some verbs in the Syriac.—L. 16, "Gen. 37 : 7, the sheaves *encompassed* and bowed down—the *surrounding sheaves* bowed down," instead of,—your sheaves stood around and bowed, for bowed around (*für neigten sich rings*).—P. 261, l. 8, "Often the construction begins with the singular (specially when the verb precedes § 144, 1), and then, after the subject in the sing. is named, the construction goes on with the plural." Why, "*after* the subject is named in the *singular*," should "the construction go on in the *plural*"? It should rather be a reason for continuing the construction in the singular. Gesenius says,—"*and then*, when the *collective* is introduced, proceeds with the plural,"—which is to the point, and fully explains the usage.

In some instances, even the poor apology of haste and inattention cannot be made for the translator,—as when he pauses and comments on the *obscurity* of his author. E. g. p. 263, l. 7, "(*d*) The copula that connects with a noun which is a predicate, when it stands before its subject, may follow the same rule; e. g. Is. 18 : 5, *when a maturing grape becomes*

¹ *wenn du fertig bist, ein Verwüster zu seyn = zu verwüsten.*

the flower. [Obscurely expressed, and the proof doubtful.]”¹

Obscurely enough, certainly, in Prof. Stuart's translation. For “connects with” he should have said,—belongs to (the copula “connects with” both substantives); and for “when a maturing grape becomes the flower” he should have translated (without *when*) the blossom becomes a ripening grape. A near imitation of the *order* in the Hebrew and German would have been,—A ripening grape does the blossom become. The proof too is clear when Gesenius' meaning is expressed.—It may be remarked in passing, that in the next paragraph, the *reason* of the usage (as in the last quotation but one) is suppressed, viz. that *after* the introduction of the *subject*, the predicates that follow must conform to it. It is also lost sight of in the translator's second paragraph under (a). The original says,—“More seldom before the *plur. fem.* we find (at least) the *masculine plural*,” meaning that usage here conforms at least *so far* to the general usage before stated. Prof. Stuart says merely,—“Seldom is the *plur. masc.* of the verb joined with the *plur. fem.* of the noun.” Accuracy in such things is not, of course, to be expected of one who fails so signally where far less attention is required. And yet this is the worst form of injustice to his author, one of whose leading objects, “the *explanation* of the phenomena of the language” (§ 3, 4, 2), is almost every where obscured, and often totally obliterated.

Page 265. But two or three of the numerous errors on this page can be noticed. L. 22 “In the mean time” for,—however (indessen). L. 24, “not merely *on the right*, but *at or in the right*” for,—“*on the right* (not *from the right*) *zur rechten* (nicht *von der rechten her*)). L. 26, Gesenius' happy illustration is given by the translator as follows :

“<i>ן</i> appropriately designates a dependence on a thing; and hence, the condition (!) of a thing <i>on the side</i> of another; like a <i>dextra</i>	<i>ן</i> properly denotes <i>hanging off from</i> an object, and hence being upon the side of it, like a <i>dextra</i> Cant. 4: 1, ... <i>they lie along the</i>
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¹ d) die zum Prädicatssubstantiv gehörige *Copula*, wenn sie vor dem subject steht. . . . eine reife Traube wird die Blume.

Thus Cant. 4: 1, . . . *they lie down on the depending of the mount of Gilead, i. e. on the side of it.* declivity of Mount Gilead, *e monte quasi pendentes.*¹

The last words are omitted by Prof. Stuart, as are many similar illustrations in which Gesenius is so felicitous.—P. 270, l. 8.

“Of the few interrogative particles that exist in Hebrew, some are of an affirmative and some of a negative nature. *The latter* have gradually attained to an interrogative power. (So in Greek ἦ, οὐκ, μή; in Latin, *an, ne*).”

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.²

How is it with *the former*? The words in parentheses are the remnant of a note of three lines in the original.

Let us now see what the translator has contributed to the reformation of that department of Heb. lexicography, in which he represents Gesenius' labours as so deficient.—P. 272, l. 24:

“2. Great dexterity and much acuteness does the Heb. language develope, *in the compounding of prepositions*. Particularly does it set prepositions of *motion* before other *local* prepositions, in order to designate local relations, which have either existed, do now exist, or will take place. (So in French: *de chez, d'aupres*).”

The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it; as in French *de chez, d'aupres*.³

Zuvörderst the translator mistook for *particularly*. The examples are the best comment on the rest of the sentence,

¹ חָנָה bezeichnet eigentlich das *Abhängen* von einem Gegenstande, daher das Befinden an den Seiten desselben, wie *a dextra* &c. Hohel. 4, 1 . . . *sie lagern sich am Abhänge des Gilead, e monte quasi pendentes*.

² Auch die wenigen Fragepartikeln sind ihrem Ursprunge nach theils Affirmationen, theils Negationen, die erst allmählich fragende Kraft erhalten haben.

³ Grosse Gewandtheit und Schärfe des Begriffs entwickelt die Sprache durch *Zusammensetzung* der Präpositionen. Zuvörderst setzt sie Präpositionen der *Bewegung* vor andere locale Präpositionen, um das örtliche Verhältniss zu bezeichnen, welches vorher Statt hatte, oder nun eintreten soll, wie im Franz. *de chez, d'aupres*.

viz. (of a *change* of relation and the *local* one previously existing) away-from-behind, out-from-between, away-from-under ; (of a change of relation and the local one resulting from it) to-behind.—In the paragraph “E. g.” &c. the translations are all wrong, and fail to give the Hebrew conception.—P. 273, l. 17, the primary signification of א is given as follows :

“ א(1) Properly condition (!) as being in a place [das Befinden im Orte] *et* ; thence *in time*, then in these or those circumstances.... In relation to enclosed boundaries [einschliessenden Grenzen] *within*.”

א denotes, 1) prop. rest *in* a place (*et*), hence *in* with reference to time, and to state or condition, ...with reference to a company, or number of individuals, *among*, —with reference to bounds or limits, *within*.

P. 274, l. 13, “After verbs of motion,” &c. This use of the preposition is connected with the preceding one by the author, who says “*Hence* after verbs of motion,” &c. The translator omits this, and commences a paragraph here, as though there were no affinity between this and the preceding usage. So five lines above, “Frequently does it designate motion,” &c. where Gesenius says, “*In this sense* it frequently,” &c. The author understood what was required of him, viz. to trace back to the primary signification all its various applications, and to show their connexion, by the necessary laws of thought, with their common source.—L. 15, “*to inquire about*” should be *to ask at, to consult*, (*anfragen bei*), the preposition expressing the relation not to the object of inquiry (the thing inquired “*about*”), but to the person or other source of information inquired *of*,—as an oracle, &c. The translator will find the uses of this verb with א and with ב (which he has here confounded) clearly distinguished and illustrated in the lexicon, where so much reformation is needed in this respect.

Still greater injustice is done to the author's exhibition of the primary meaning of ב (*upon, over*) and the various applications of it. One of the leading significations (*over, above*) is not given at all in the translation. Gesenius expresses it by “*über* (*ἐπί*).” The translator, as though he knew neither the Hebrew, German, nor Greek, translates them all by “*upon*.” As the merest tyro in either language must be supposed to know better, the blunder can be ascribed only to the culpable

negligence shown throughout this book. The wonder is that words so familiar should, in either language, suggest any thing but their proper import.—“*Motion toward* any thing” is not the meaning of the German *auf* (etwas) *hin*. The translator should have known that his author's statement does not require the qualification “[in this respect]” which he has added; though his own improper division of the original paragraph into two, and his manner of introducing the second, (by which the correct view, as given by Gesenius, is still farther obscured,) may make the qualification *seem* necessary to the reader of his translation.—In line 35, the author's necessary explanation, “prop. to look tenderly *upon*,” is omitted. The next paragraph is a series of blunders. In the first place, there should be no division here; and instead of “To these meanings must be added” the translator should have said,—with this is connected (*Daran knüpft sich ferner*). The *connexion* traced by the author between the primary and a more remote signification or use is thus again overlooked,—and by one who professes to be critical in such matters. Again,—*hinzu* is here mistaken for “towards,” and the absurdity is ascribed to Gesenius of representing this signification (*towards*) “as a tropical sense, taken from the exemplar or type *whereon* one lays any thing in order to fashion it”! “Also it has the meaning *for the sake of*” should have been connected, like the former, with the primary signification. We will now place this remarkable specimen of critical acumen by the side of the correct translation.

“To these meanings must be added that of *towards*, according to, agreeably to, (a tropical sense, taken from the exemplar or type *whereon* one lays any thing in order to fashion it.) Also it has the meaning *for the sake of*, on account of, (comp. Lat. *ob*, and Germ. *darob*;) and even that of *although*, [see Ges. Lex. בַּז B.]”

With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, after, according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), on account of [prop. upon something as a ground or motive], *although*.¹

¹ *Daran knüpft sich ferner: hinzu* (das Hinzufügen als ein Darauflegen gedacht), *nach, zufolge*, (hergenommen von dem Muster und Vorbild, worauf man etwas legt), *wegen* (vgl. das. lat. *ob*, unser *darob*), *ob* schon.

The paragraph proceeds as follows :

"With the meaning *over*, it stands frequently associated with verbs of *covering* and *protection*, . . . *to cover over*, *to make a protection over*. The like, also, in ideas that stand related to this ; e. g. *נִלָּחֵם עָלָיו*, *to fight for one* (prop. *to protect around him*)."

In the signification *over*, it is often used with verbs of *covering*, *protecting*, . . . (prop. *to place a covering, a shield, over*) and also with those of kindred meaning, as *עָלָיו לִלְחָם* *to contend for one* (prop. *in order to protect him*).¹

The translator here mistook *um*, in the form *um—zu*, in order to, for the preposition *around* ; and by this mistake has added "around" to Gesenius' list of the significations of *עָלָיו* *over*, or *upon*.—In the next sentence (p. 275, l. 3) "but sometimes also like *on the side*" is given instead of,—"*but also where this is not the case, as יָד עָלָיו like our on the side.*" In the next sentence, "*towards, off to*" is neither the meaning of the German *auf* (etwas) *los*, nor of the Heb. preposition. It would be difficult to compress a greater number of misapprehensions into a paragraph of twelve lines.

There are other blunders equally strange on this page. Thus, on the preposition *עָלָיו*, l. 18 :

"As a const. state of a noun, *עָלָיו* indicates *part* or *part of* any thing."

As constr. state of the noun *עָלָיו* *part*, it properly means *part of* any thing.²

And line 25 :

"In transferring the particle to *time*, it means *part of time* from a period of *beginning*, not from the end of it, (like *ἀπὸ νυκτός, de nocte, from the commencement of the night*) . . . It also means *immediately after* or *from* (like *ἐξ ἀφίεσθαι, ex itinere*.)"

In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*) ; . . . or it may mean *next from*, i. e. *immediately after* (*ἐξ ἀφίεσθαι, ab itinere*).³

¹ für jem. streiten (eig. um ihn zu schützen).

² Als Stat. constr. eines Nomen *עָלָיו* Theil ist es eig. Theil von (etwas).

³ In der Uebertragung auf die Zeit ist es theils von (einer Zeit) an, wo nämlich von dem Anfange, nicht vom Ende des Zeitraumes ab gerechnet wird . . . theils zunächst von d. i. gleich nach, &c.

Again, on the next page, l. 19 :

“(f) *Kaph* (which as an adverb means *about, somewhat*) as a preposition means *as*, and marks resemblance. When doubled $\text{כ}—\text{כ}$ it means *as—so*, and also *so—as*, e. g. Gen. 44 : 18. In later writers $\text{כִּי}—\text{כ}$ means *according to, agreeably to or like as, &c.*”

f) כ (as an adverb, *about, nearly*) as a prep. *as, like to*, for denoting similarity,—doubled $\text{כ}—\text{כ}$ *as—so*, and also *so—as* Gen. 44 : 18, in later writers $\text{כִּי}—\text{כ}$;* *according to, after, &c.*¹

Here Gesenius is made to assign his *secondary* use of כ (*according to, after*) to the doubled form $\text{כִּי}—\text{כ}$, and this too as a *usage of later writers* !

On line 16 it is said,—“ כ is put before a *place of rest* or *abode*, and also before *time*”; but in what signification, whether *to*, or *towards*, or *at*, is not stated. This is not the author's manner, who says,—“it denotes rest in a place, hence *at* or *in* with reference to place and time.”

In the first paragraph of the next section (§ 152) the translator mistook *Bildsamkeit* (plasticity, capability of being formed, fashioned,—or cultivated) for *the figurative* ! The intelligent reader is as much at a loss, as the translator should have been, to see what “the figurative” has to do with the connexion. In the next sentence but one, he tells us that “the writers have not employed *all the means* furnished by the language” &c. He is certainly bound to show what are the means which they have *not* employed, if any such are known to him, and the sources of his knowledge. In justice to the author, to whom these absurdities are attributed, we place Prof. Stuart's translation (as a specimen too of his general manner) by the side of the correct one.

“When we sum up all the conjunctions, which frequently are of a *compound* nature, it appears that the Heb. language exhibits not a

The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined,

* The clause omitted in the translation of the eleventh edition (in conformity with Gesenius' Lex.) should have been given, if retained, by the English editor as above.

¹ ist als Präp. *wie*, zur Bezeichnung der Aehnlichkeit, verdoppelt: $\text{כ}—\text{כ}$ *wie—so*, aber auch *so—wie* 1 Mos. 44, 18, bei Späteren $\text{כִּי}—\text{כ}$; *zufolge, nach, gemäss, &c.*

little of richness and of the figurative, in proportion to its simplicity elsewhere. This is manifest from its power of forming conjunctions out of most of the prepositions, by joining on to them *וְ* or *וּ*, (§ 102, 1. c.) The writers, however, have not employed all the means furnished by the language, for the exact determination of the relation of sentences and clauses, and often have they employed imperfect means of connecting."

and its ability to form still others from most of the prepositions by the addition of *וְ* and *וּ* (§ 102, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection.¹

Of the swarms of errors in the remainder of this section, only the following can be noticed. Pg. 279, l. 8 :

"(a) With this is connected the use of *וְ* before *direct speech* (like *ὅτι* of the Greeks [which see in Lex.]). Seldom is *וְ* employed in such a connexion; as in 1 Sam. 15:20.

"(b) These particles are often used to designate *time*=*ὅτε* (prop. at the time) *that*, (at the time) *when*, and therefore = *when*, *at which time*. This (?) is quite distinct from *אם* *if*, *if that*, then a conditional *when*; see many examples in Ex. xxi. Sometimes it (?) is used in a transition to this (?) Job 38:5 comp. 4:18 [17]. [Obscure and unsatisfactory; in the first example, *וְ* means *provided that* or *since* (ironical); the second (4:17) is merely *אם* interrog.; v. 18 has neither *אם* nor *וְ*.] In such a connexion *וְ* is rather unfrequent, but it is found in some cases; e. g. Lev. 4:22. Deut. 11:6."

Hence the following uses of *וְ* :
a) it is employed before words directly quoted, like the Gr. *ὅτι* (very seldom *וְ* 1 Sam. xv. 20); b) it is *temporal*=*ὅτε*, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of *אם* [Eng. *when*=*if*, differing only in the form of representation], Job xxxviii. 5, comp. 4, 18 (seldom *וְ* Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.²

¹ Aber die Schriftsteller haben sich nicht immer aller in der Sprache vorhandenen Mittel zur scharfen Bestimmung des Satzverhältnisses bedient, und sich häufig mit unvollkommenen Verbindungen geholfen.

² Daran knüpft sich nun für *וְ* a) der Gebrauch vor der directen Rede b) die Zeitbedeutung = *ὅτε*, eig. (zu der Zeit) *dass*, (zu der Zeit) *wo*, dah. *als*, *da*, *wenn*, bald scharf geschieden von dem conditionalen *אם* *wenn* (s. das dafür sehr instructive Cap. 2 Mos. 21) bald im Uebergange zu demselben Hiob 38, 5, vgl. 4, 18 (auch hier *וְ* selten 3 Mos. 4, 22, 5 Mos. 11, 6).

Here again the translator pauses, and comments on the obscurity of his misconception of the author's meaning. And with good reason. Nothing certainly could be more "obscure and unsatisfactory" than the whole statement in the translation, though expressed with perfect clearness in the original. The addition of "These particles" (not in the original) makes the whole view confused and inaccurate. Gesenius is speaking only of ׀. "Is quite distinct from" is not a translation of bald scharf geschieden von, nor "sometimes it is used in a transition to" of bald im Uebergange zu. In the correct translation, it will be observed, the *order* is slightly changed for the sake of a clearer expression in English.—Prof. Stuart, if he had been more familiar with the text of Job, would have readily found the ׀ meant by Gesenius in v. 4 (preceding the one in which ׀ is used in nearly the same sense) and again in v. 18. Gesenius' reference is "Job 38, 5 comp. 4, 18" (i. e. vs. 4 and 18 of the same chapter, as given in the translation of the 11th edition, but *corrected* by the Eng. editor). The translator mistook the latter for a reference to another chapter, and on this error founds a criticism on his author's correctness, such as would be justifiably only in speaking of a writer noted for inaccuracy.—Without attempting to give all the errors on this page, we notice l. 2, "or" instead of,—and yet oftener (und noch häufiger); l. 27, "there are other *adverbial* copulatives; e. g." for,—the properly adverbial forms (die eig. Adverbien); l. 40, "often designates increase of number or plurality," for,—(freely expressed) is often used with plural forms emphatically, to include *all* (dient oft, um eine Mehrzahl zusammenzufassen); same line, "even two" for,—both the two (alle beide).—Pg. 280, l. 2, "it comes to this that" is given as a translation of dazu kommt dass. L. 3, "so much the more, so much the less," should be,—much more, much less. Last line of the text, "in assurances and conditional *wishes*" is not the meaning of bei Bethuerungen und bedingten Verwünschungen (freely,—in solemn asseveration under the form of conditional imprecation). Pg. 281, i, l. 3, "prop. *that if, then if*, most frequently *but if*, (see the meaning of ׀ above under lett. d); but when joined with ׀ it designates connexion to a verb," should be,—prop. *that if, for if*, most frequently *but if*, in the sense of

ב explained under No. 1, c, d, but united with ׀ to form a connexion with the verb (aber mit ׀ verbunden zum Anknüpfung an das Verbum). "*Then if*" the translator says, overlooking the import of the Heb. particle and mistaking the German *denn* for *dann* as repeatedly before.*

The translation closes with the following characteristic paragraph :

"The interjections which mean *wo! alas!* are employed both in the outcry of *wo*, as well as in complaint about any thing. ׀, ׀, ׀, connect themselves with the object of complaint by ׀, ׀, ׀, or even without particles &c."

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (׀, ׀, ׀), are connected with the object of the threatening or lamentation either by the prepositions ׀, ׀, ׀, or without any intervening particle &c.¹

The writer ought perhaps to apologize for quoting so many examples in proof of his statements respecting the character of this professed translation. His apology is, 1st, that he would not make the charges contained in those statements without ample proofs; and 2d, that a still greater number have been passed unnoticed.

A translation thus carelessly and unfaithfully executed must, of course, give an entirely false representation of the *philology* of the work. Numerous examples of this misrepresentation have already been given. But in justice to the author, the translator's unfaithfulness, in this respect, should be more particularly noticed. It is sufficient for this purpose, to examine a portion of those sections on the elementary principles, which affect the structure and character of a large portion of the work. For example, the important section (§ 9) on the "Character and Value of the several Vowels;" where the basis

* I must apologize for having overlooked the omission, by the English editor, of two paragraphs of this § in the translation of the eleventh edition. The oversight was occasioned by mistaking a note, made on the margin of my translation, of an omission in each of these paragraphs by Gesenius in his thirteenth edition. As both are entirely independent of the context, they can be consulted without inconvenience in the table of corrigenda.

¹ Die Interjectionen, welche *Ach! Wehe!* bedeuten, und sowohl bei dem Weheruf, als bei der Wehklage über etwas stehen . . . verbinden sich mit dem Objecte der Drohung oder Klage durch die Partikeln, &c.

is laid of the author's system of inflexions, in his clear exhibition of the relation of the several classes of vowels and of vowels of the same class to each other, and of the different characters of the same vowel. Any obscurity here extends itself over his whole subsequent treatment of the subject. It is, e. g. an essential feature of the system, that certain vowels are long only *by the influence of the tone*, and consequently become either short vowels or half-vowels when that influence is removed. To this single principle, Gesenius and his Editor (by whom the system was more fully developed in its details) refer the largest class of the phenomena of inflexion by vowel-changes. By the translator, however, it is in some places wholly suppressed; and in others is so obscured as to make no distinct impression upon the reader. E. g. pg. 33, Third Class, No. 10:

“(3) A third O is that which comes from *ō* or *ū* prolonged. When this vowel is shortened, it goes of course into short *o* or *ü*.” 3) The tone-long *o*, which is a lengthening of short *ō* or *ū* by the tone, and which becomes short again on its removal.¹

Here the *essential point*, that the vowel is long only by the influence of the tone (consequently becomes short on the removal of that influence), a principle which pervades the system of inflexions, is omitted altogether. In place of it, the student obtains the valuable information, that when long *o* is shortened it becomes short *o*.

So in the statement respecting the *prosodially* long *a* and *ē* (i. e. long merely by the effect of the tone) when the vowel stands either *in* or *next to* the tone-syllable. Of the former it is said (Class I. 1, 2)—“In the closed syllable, however, it can stand only when this has the tone; . . . but in the open, it is especially frequent *before the tone syllable*” (in offener dagesgen ist es besonders häufig *vor der Ton-sylbe*); for the latter clause Prof. S. (p. 31, l. 17) gives merely the ambiguous expression, “in an open syllable it may *precede* the tone and usually does.”—The latter, it is said in No. 7,

“like the Quamets in Class I, No. 2 above, may be *in* or *out* of a tone-syllable.” . . . stands only *in* and *close by* the tone-syllable (*in* und nahezu *neben* der Ton-sylbe).

¹ das tonlange *o*, welches aus kurzem *ō* oder *ū* durch den Ton gedehnt ist und beim Weichen desselben sofort wieder kurz erscheint.

Either "*in or out of*" it, the vowel must be of course; but this is saying nothing to the purpose. Its *immediate connexion* with the tone is what the author asserts; and that, in an open syllable, it stands next *before* the tone (a pretonic vowel) is also stated in the next sentence, but passed unnoticed by the translator. The author's statement of this important principle is equally obscured again in § 26, 3, where the original says: "Usually there is a long vowel (Qamets, less frequently Tsere) in an open syllable before the tone (pretonic vowel)."¹ For this the translator says (mistaking the German form of expression): "Qamets is a predominant long vowel in an open syllable before the tone (the fore-tone vowel)—but sometimes Tsere." That such a syllable *usually has* a long vowel (either Qamets or Tsere) is nowhere intimated.

All these points are again misrepresented in the summary given of the vowels on page 34. Thus in Class I, for "tone-lengthened *a* . . . *in* and *by* the tone-syllable" (tongedehtes *a* . . . in der Ton-sylbe und neben derselben), Prof. S. says, "*a* with prolonged tone . . . *in or out of* the tone-syllable;" in Class II, for "— tone-lengthened *e* . . . *in* and *immediately before* the tone-syllable" (tongedehtes *e* . . . in der Ton-sylbe und zunächst vor derselben), he says "— prolonged tone . . . *in and out of* the tone-syllable;" in Class III, for "tone-lengthened *o* . . . in the tone-syllable" (tongedehtes *o* . . . in der Ton-sylbe), he has "prolonged *o* . . . in the tone-syllable." In the first two cases the *immediate* connexion of the long vowel with the tone on which it depends, and in the second the invariable position of the vowel next *before* the tone, is suppressed; and in all of them, the fact that the *vowel itself* is long in consequence of its relation to the tone-syllable, and in inflexion is of course shortened when that relation ceases. The last error is repeated in other parts of the book, as on page 106, l. 26, where instead of "This *e* is only *tone-long*" (Dieses *e* ist nur tonlang) he says, "being simply *a lengthened tone*."—Such is the preparation which the student finds here for the author's application of his principles to the theory of inflexions.

¹ Herrschend ist ein langer Vocal (*Kamess*, seltener *Seere*) in offener Sylbe vor dem Ton (Vorton-Vocal).

Again in Class I, 1, (2), (p. 31, l. 13) speaking of the prosodially long *ā*, (the Heb. exs. are in part omitted here);

"(2). The long *a* of mere prosody may stand either *in* the tone-syllable, or *before* or *after* it. Every where it springs from short *ā*, and is found in open and closed syllables.... Such a Qamets stands in a closed syllable only when it has the tone or accent; in an open syllable it may *precede* the tone and usually does....

"When the tone is lessened (as in the construct state, § 87), the Qamets in question goes over into Pattah, as *דָּבָר*, const. *דְּבָר*; when the tone is thrown forward, it goes into Sheva (§ 27, 3) as *דְּבָר*, pl. *דְּבָרַיִם*, where *ה* goes into *ה*."

2) The prolonged *a* of prosody, both in the tone-syllable and close before or after it. This sound always comes out of short *ā*, and is found in an open syllable (i. e. one ending with a vowel).... and also in a closed (i. e. one ending with a consonant).... In the closed syllable, however, it can stand only when this has the tone; but in the open, it is especially frequent *before the tone-syllable*.... When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattah), and in the latter, vocal *Shēva* (§ 27, 3); *דְּבָר*, *דְּבָר* (*dēbhār*); *חָבֵם*, *חָבֵם* (*ch^akhām*); *חָבֵם*, *חָבֵם*.¹

"Such a Qamets stands" &c. contains a false implication; for *no* vowel is exempt from this law. The next paragraph (the author properly includes the whole in one) contains no trace of the meaning of the original. The translator mistook the author's words "in the former case" (that of a closed tone-syllable) "and in the latter" (that of an open syllable *before* the tone), referring the second to "*moved forward*" and the first to "*or lessened*," and thus throws confusion and inconsistency over the whole statement. The author's clear and correct view is,—that this prosodially long *ā* (i. e. long merely by its *relation to the tone*), when the tone is moved forward or lessened, becomes in the former case (that of a closed tone-syllable) short *a*, and in the latter (that of an open pretonic one) vocal Sheva; in accordance with the two principles which pervade the system of inflexions, viz. that a long vowel

¹ Das nur prosodisch gedehnte *ā* sowohl in der Tonsylbe selbst als zunächst vor oder nach derselben.—In der geschlossenen kann es jedoch nur stehen, wenn sie den Ton hat, . . . in offener dagegen ist es besonders häufig *vor der Tonsylbe*. . . Bei fortrückender oder verminderter Betonung geht es im erstern Falle leicht in kurzes *ā* (Patach), im letztern in einen *Schewa*-Vocal über (§ 27, 3), [exs. as above.]

cannot stand in an unaccented closed syllable,—and that a merely pretonic long vowel falls away when it ceases to stand in that relation to the tone. All this was misapprehended by the translator; and *his* statement is,—that this vowel, *irrespective* of its position in a closed tone-syllable or an open pretonic one (i. e. in *both* positions) is shortened when the tone is lessened, and falls away when it is thrown forward! To *exemplify* such a confusion of ideas would have seemed, to one who was fully conscious of it, a hopeless attempt; and the translator was so far conscious of the difficulty, as to find himself obliged to *add* an example to those which sufficed to illustrate his author's statement. The original illustrates both cases in the same example. Thus דָּבָר, דְּבָר shows the effect of the moving forward or lessening of the tone, on the long vowel in the closed tone-syllable and in the pretonic open one. But though a perfect illustration of the author's statement, it happens to be no illustration of the translator's blunder. Hence he adds the example דְּבָרִים. Here, he says, "Qamets goes into Sheva because the tone is *thrown forward*." But why does it "go into Sheva" in the two preceding examples דְּבָר and דְּבָרִים, where, according to the translator, the tone is only *lessened*? This the student is left to make out for himself. Again, p. 32, l. 9 :

"5. Short Hhireq . . . is commonly used in a closed and toneless syllable, as קָטַל, לָקַטַל."

5. The short Chireq . . . is especially frequent in sharpened syllables (קָטַל, אָמַר) and in closed unaccented syllables (לָקַטַל).¹

"Is commonly used," it may be remarked in passing, is another example of the translator's characteristic precision,—stating two facts in the same expression, both of which may as in this instance chance to be true, but only one of which is to the point.—No notice is taken of the distinction made in the original between the *sharpened* syllable and the merely short and toneless one, which the translator here as elsewhere confounds, though some important usages of the vowel-system are founded on this distinction. The author thinks it worth

¹ ist besonders häufig in geschärften Sylben (קָטַל, אָמַר) und in tonlosen geschlossenen Sylben, (לָקַטַל).

defining in § 26, 2: "A peculiar kind of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins." For this his professed translator substitutes: "A peculiar kind of *closed* syllable is made by a Daghesh forte, which ends one syllable and begins another, with the same letter repeated." So again in the same §, 2, c, "Here belongs also the *sharpened* syllable;" for which the translator says, "With these must be ranked syllables ending with a Dagesh forte which represents a consonant." An example of the author's frequent application of this distinction may be found in § 27, 1, at the end (§ 27, 1, c, of Prof. Stuart's division); where the greater *sharpening* of the syllable is the only reason (and given as such by the author) for employing a shorter vowel than in the preceding case of the ordinary closed syllable. The *fact* without the *reason* is given as usual by the translator.

The points thus obscured or wholly suppressed in this §, are among the essential features of the theory of the vowel changes in the inflexion of Nouns and Verbs. The translator's negligence and unfaithfulness are the less excusable here, as he himself directs attention in his preface to the modifications in "the theory of the *Vowels* and of *Sheva*," as a part of Rödiger's improvements in this edition. In regard to *Sheva*, the distinction between *vocal* and *silent*, in the division of syllables, is stated by the author and by his professed translator (§ 26, last paragraph) as follows:

"In making out syllables, *Sheva* silent, after a short vowel, belongs to the preceding syllable; but *Sheva vocal*, whether simple or composite, belongs to the next *following* syllable, whether the vowel that precedes is long or short; e. g. *Sheva* silent מִרְמָה, vocal after a long vowel קוֹטְלָה qo-t^ela."

In the division into syllables, accordingly, a simple *Sheva* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹטְלָה qo-t^ela.¹

Here, in the correct translation, is a clear statement of the general law of the language, and a perfect guide to the student,

¹ Beim syllabiren gehört hiernach ein einfaches *Sch wa* nach einem kurzen Vocale zur vorigen Sylbe und ist *Sch^ewa quiescens* — ; nach einem langen Vocale zur folgenden, und ist *Sch^ewa mobile*.

who can readily distinguish the few exceptions to this general law as given in no. 3. of this §, in § 10, 1, b, § 21, 2, a, c, and e, and § 45, 3.—But according to Prof. Stuart's translation, "Sheva *silent*, after a short vowel, belongs to the preceding syllable." Of course, *if* silent, it belongs there whatever vowel may precede. But *when* is it silent? This is the question which the author's statement was intended to decide for the learner, and which the translator's statement leaves undecided. Again; "but Sheva *vocal* [italicised by the translator to make sure of the error] belongs to the next *following* syllable." *If* vocal, it belongs of course to the following syllable. But what information, "in making out syllables," do these two statements give to the learner? Simply this,—that if Sheva belongs to the preceding syllable, it belongs there; if to the following, then it belongs *there*. We are thus brought back to Prof. Stuart's conception and statement of the case in his own grammar; viz. that Sheva is silent when preceded by a short vowel in a mixed syllable; and a short vowel is in a mixed syllable when followed by Sheva silent.

In § 27, 3, throughout the division, the author's clear and definite expression of the laws of which he is treating are almost equally obscured; as may be seen by comparison with the original, or with the correct translation. In the theory of the vowels and half-vowels, the theory of the syllable, and the application of both in this section, Gesenius and Rödiger have given a perfect development of the laws of inflexion in the Hebrew language. In its simplicity and completeness, it will bear comparison with the treatment of the same subject in the best grammars of our western languages. But it must not be judged of by Prof. Stuart's representation of it, and of its application throughout the work; comp. e. g. p. 94, Note 1. with the correct translation. The same unfaithfulness to their philological views will be found in the sections on the elementary sounds, on the Aspirates, the Gutturals, the Breathings, the Vowel-letters, &c. some of which have been incidentally noticed. But one section more (§ 35 on the Article, mostly rewritten by Rödiger) can be subjected to examination, as a specimen of the translator's treatment of the author's application of his principles.

§ 35, l. 5. "It is written with ׃ i. e. ׃ followed by a Daghes forte, has a short ā , and naturally doubles the consonant which follows it, except in cases to be noted."

Its usual form is ׃ , with a short, sharp-spoken ā and a doubling of the following consonant (by *Daghes forte*).¹

The *sharpening* of the syllable by the following Daghes forte is here, as usual, passed unnoticed by the translator, though essential to the explanation of some of the following usages. A sharpened vowel and a vowel merely *short*, though every where distinguished in the original, are almost as uniformly confounded by the translator. The whole statement, moreover, is confused and inaccurate, as will be seen by comparison with the correct translation. The author, e. g. makes *no* exception to the "*natural*" effect of the article on the following consonant. Where the doubling of the consonant does not take place, the cause is in itself and not in the article.

L. 9. "*Gutturals cannot be doubled* (§ 22, 1), and therefore cannot take the Daghes forte which follows the article. As a compensation, the short vowel of the article becomes long, (either ֿ or ֿֿ)."

When the article ׃ stands before a word beginning with a guttural, then the *Daghes forte* cannot (according to § 22, 1) be used, and hence the short and sharp ā (Pattach) is lengthened into ā (Qamets) or ā (Seghol).²

The translator says "which *follows* the article," as though the Daghes did not belong to it.—As to "compensation," there is no such thing in the case. The sharpening of the vowel ceases of course with its cause, viz. the doubling of the consonant; the vowel sound coming into an open syllable is naturally prolonged in utterance. The author bases a usage of pronunciation in oral language (of which the written signs are only a visible expression to the eye) on one of the natural and essential laws of utterance. Instead of this natural law of *spoken* language as the basis and explanation of the *written*

¹ gewöhnlich ׃ lautet, mit kurzem scharf gesprochenen ā und Verdoppelung des folgenden Consonanten.

² Steht aber der Artikel ׃ vor einem Worte, das mit einer Gutturalis anfängt, so kann in derselben (nach § 22, 1) das Daghes nicht stattfinden, und aus dem kurzen und scharfen ā (Patach) wird leicht ein gedehntes ā (Kames) oder ā (Segol).

expression of it, the translator gives us the artificial device of a "compensation" for the omission of a *written sign*. So in the elements, where the original says (§ 22, 1) "when the doubling [by D. f.] is omitted, the preceding syllable naturally loses its sharpness, and its vowel is prolonged;"¹ the translator substitutes, "the natural consequence of not doubling a guttural, is *to compensate for want of duplication*, by lengthening the preceding vowel." He had no right, in either case, to obtrude his own obsolete philology on the pages of a professed translation of Gesenius and Rödiger; making them speak, not only at variance with their own views, but as no philosophical writer on language would now express himself.

L. 13. "(1) Before the weak guttural א, . . . the vowel of the article is always prolonged."

Before the weakest guttural א . . . the vowel of the article is always lengthened, (vor dem schwächsten Guttural א).

א is not the only "weak" guttural. It is the weakest of them all, however, and as such is distinguished by usage from all the rest, as shown in this and the following Nos.

"(2) Before other gutturals the general principle is, that the stronger the guttural, the more the Pattah of the article is wont to remain unchanged."

2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short ä.²

To say nothing of the awkwardness of the expression, the *ground* of the usage is entirely passed over. The author's statement furnishes a *reason* for the difference in the punctuation of the article before א, א, and before the feebler gutturals, viz. that the former are strong enough to sustain a *sharpened* syllable, as stated in § 22, 1.—L. 5 from the bottom: "B) When the guttural takes (ֿ) *then the article is prolonged*." This is a false statement, as the second specification shows. The error is occasioned by the translator's awkward and inaccurate division, of which this is but one among numerous examples.—Specification c) of the original is improperly

¹ Nach unterlassener Verdoppelung verliert die vorhergehende Sylbe leicht ihre Schärfe, und der Vocal derselben verlängert sich.

² dass sich die Schärfe der Artikelsylbe und somit das kurze ä derselben um so mehr hält, je stärker die Gutturalis ist.

merged in the preceding one.—Note 1, l. 3, “ η , η ,” the order should be reversed, as in the original, to make the right impression.—L. 4, “nowhere develops itself” should be,—nowhere appears in its full form (*zeigt sich nie vollständig*).—L. 8, “yet only in Arabic names” should be,—but with certainty only in the Arabic name (*sicher jedoch nur in dem arabischen Namen*).—“Note 2. When the prepositions η , η , and the comparative particle η (§ 100) come before the article, the latter usually falls away, and the vowel of the article passes to the prefix particle.” For “the latter usually falls away” he should have said,—the η falls away (so fällt das η weg). The *article*, of course, remains as much a part of the word as if the η were written; but the student is taught the same error again, in the only place where there was a chance to correct it, viz. in § 100, *b*. Moreover, instead of “vowel” he should have said, punctuation; for the *whole pointing* of the article is meant (*dessen Vocalisation*). The first error in this line is repeated four lines below, where the *whole* article η (in the original merely η) is said to be “more frequently retained after η ,” as though in the preceding case the article itself were omitted. The translation is here, unfortunately, consistent with itself, (which is rarely the case with *mere* oversights,) and thus confirms the error. An inconsistency might have put the learner on his guard.—The next line is imperfectly and, to the learner at least, ambiguously expressed. For “elsewhere it is retained only in the later books,” he should have said,—seldom with other prefixes, except in the later books.

Such is the translator's representation of the section on the Article. Let the reader now look back, and see how many false impressions of the learner are to be corrected, in this single section, before he understands the subject as treated in the original, or by any competent Hebraist.

There are many other points on which it was the writer's intention to comment, but they are necessarily deferred. He certainly has no suspicion, that Prof. Stuart intended, by his translation, to bring discredit upon Gesenius' work. But if his object had been to supplant it, and to prepare the way for the restoration of his own Grammar, he could not have adopted

means more effectual; for with all its defects his Grammar would be preferred, by any judicious teacher, to his professed translation of Gesenius. I repeat, I have no suspicion that the translator wantonly trifled with his author's reputation. And yet it is scarcely conceivable, how any scholar could have written many of the passages here quoted, believing them to be the expression of a scholar's views. That it is so, we are not at liberty to doubt; and the FACT must be taken, as Prof. Stuart gives us the facts of grammar, without the explanation. After all due allowance for his want of familiarity with the language of the original, it remains to be accounted for, that his own knowledge of the subject has not enabled him to express, if not precisely the author's view, at least a correct one. But the German, in which he trusted, has proved a snare to him. He e. g. repeatedly mistakes the author's use of *Beschaffenheit* (the *structure, nature, or character* of a thing) for *condition*. Hence the author is made to say (p. 32, l. 7) that a vowel, in a certain case, is known to be long "from the *condition* of the syllable," for nature or character of the syllable; and in the preceding line, "from the grammatical origin and *condition* of the form." And again (p. 46, l. 11) it is said, that the laws of the changes in the several parts of speech "are grounded, partly, on the peculiar *condition* of certain classes of letters," for peculiar character of certain classes of letters. And again (p. 65, l. 21) certain changes in inflexion are said to depend "on the *condition* of the word, and the laws of its declension," for the structure or form of the word (the latter clause absurdly added to the original). In all these cases the translator surely should have known what *ought* to be said, and what a man who understood the subject would necessarily say. It is difficult to believe the translator serious, when he makes his author say (p. 160, note), "For some *defunct* endings of this kind, see § 88,"—instead of obsolete endings; and again (p. 213, l. 4), "Independent of the ancient but *defunct* ending of the Genitive;" and p. 188, l. 9 from the bottom, "he is extant"—"I am not extant"—"he is not extant," for,—he exists,—I am not, or exist not, &c. (er ist vorhanden, ich (bin) nicht da &c.) A scholar who expresses himself with propriety in his own language, is entitled to a fair representation of his manner in a professed

translation. So on page 157, (c), "and *under this rubric* are reckoned," for "here are reckoned, e. g." (wohin z. B. gerechnet wird); p. 48, l. 2 (and elsewhere repeatedly) "to the *same category* belongs," for "here belongs" (dahin gehört); "seldom and only *catachrestically*," for "an unfrequent and improper use," &c. (selten und misbräuchlich); p. 128, l. 6, "in this *predicament*," for "in this case" (in diesem Falle); and again p. 147, l. 5 "apart from this *predicament* (von diesem Falle). The original has not a trace of this vulgar pedantry. The writer can only refer, for a specimen of another class of abuses, to the last half of § 107 on the use of the Article; where the few simple and general laws, which a scholar thought sufficient for the direction of the learner in an elementary work, are scattered and lost in an ostentatious parade of crude criticisms, useless to the learner, and unworthy of a place in any scientific work. Fairness would have required that the author should be allowed to express his own views; the translator might then have added what he pleased in his own name.

Enough has been said to vindicate Gesenius and his Editor from all responsibility in the numerous errors and other defects of this book, to which their names are prefixed. It bears on its title page, "Hebrew Grammar of Gesenius, as edited by Rödiger," and Professor Stuart says in his preface (p. iii, l. 6, from the bottom) "My translation is designed to be a free one; *not in respect to modifying or changing the views of the writer*, but merely as to the costume with which they are invested." Again, p. iv. l. 10, "*I have aimed to give Rödiger* as he is*; in the few cases where I differ from him, I have expressed my reasons for it, *without concealing or designedly changing his views in a single instance*." A stronger profession could not be made of strict fidelity to the original; and the book has been received, on this assurance, as the genuine work of Gesenius and Rödiger. That one who knows so well what is due to the

* Meaning of course, Gesenius' Grammar, edited by Rödiger. The modifications and additions made by the latter, are of great value, and are highly creditable to his scholarship. But they bear a very small proportion to the whole work; many of the changes from the eleventh edition being from the hand of Gesenius himself. It is unnecessary to notice further the injustice of ascribing Gesenius' labors to his Editor, as is done throughout the preface, and repeatedly in the body of the work.

reputation of a distinguished scholar, should have published a work in his name, as a professed translation, which in many respects is a mere caricature of the original, and is throughout so unfaithful to his accurate and scholarlike expression of the results of his maturest investigations, is an act of injustice for which no adequate reparation can be made.

The opportunity has been taken to make a careful revision of the translation, by Dr. Davies, of the modifications in the editions subsequent to the eleventh. A few errors have been detected, which were overlooked in the more hasty revision made at the time of publication. None of them materially affect the character of the book; but as errors they will be inserted in a new table of corrigenda.

The writer trusts that some points of view, which he has incidently noticed, may give these pages an interest to some readers, independently of the immediate object of this publication; and that those who are engaged in studies similar to his own, may be induced to direct attention to other characteristic excellencies of this work, which he has not space to notice here. He has long been of the opinion that the use of Gesenius' grammar, in our Institutions of learning, would greatly increase the interest felt in the study of the Hebrew language, and would exert a favorable influence on philological studies in general. It is rendered the more desirable by the universal use of Gesenius' Lexicon, for which it is the appropriate and necessary preparation. His own translation was, at least, made with the care due to a work of distinguished merit, and without any intention to invade the rights of any one. He certainly could not be expected to remain silent, while an attempt is made to supplant it,—and to supplant it in the most effectual way, by bringing the work itself into disrepute.

GESENIUS'
HEBREW GRAMMAR,

FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN MADISON UNIVERSITY, HAMILTON, N. Y.

WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH,
BY DR. DAVIES, OF STEPNEY COLLEGE, LONDON.

TO WHICH ARE ADDED,

A COURSE OF EXERCISES IN HEBREW GRAMMAR,

AND A

HEBREW CHRESTOMATHY,

PREPARED BY THE TRANSLATOR.

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MDCCCXLVI.

TRANSLATOR'S PREFACE.

THE fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature, has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtle and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.* Whether these strictures are deemed just or not, all will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger, have only to substitute Perfect and Imperfect for Praeterite and Future, and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con-

* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1.) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.

densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr., and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution. this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

T. J. CONANT.

MADISON UNIVERSITY, }
HAMILTON, N. Y. }

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